for use during winter and spring. Other bags contained ornaments, 352
wooden bowls, dishes, small horn spoons, extra clothing, personal belongings, and any odds and ends. In fact, the contents of a parfleche were a perpetual surprise. It might contain anything from a tooth to a gold coin.

No tipi furnishings were complete without a supply of utensils 415
or receptacles. They, too, were adapted to the environment and the mobile habits of the owner. No pottery was made or used, simply because it could not be conveniently handled and because more practical materials were at hand. Receptacles for carrying water during travel where water holes were far apart, as was usually the case in Comanche country, needed to be light and to pack well. The paunch of the buffalo met both requirements; therefore, before the introduction of the kettle it served well. A green paunch was hung from a limb or pole and hot stones held inside until the water boiled. Water vessels were also made from "cased" deer skins, that is, skins removed whole. The legs and necks were tied tightly with sinews. Buckets or cups could be made by tying one end of the skin of a leg and fitting a small rod around the inside of the other end. Drinking cups were made from buffalo horns and terrapin shells. A few wooden [322]
spoons and bowls were used. They were worked into shape by burning, scraping, and polishing. The Comanches, however, were little interested in this type of receptacle since it was more of a burden than an advantage in their way of life. Consequently, the workmanship was primitive. A very few crude baskets, knives of stone and [285]
bone (of metal after contact with the whites), mauls, a digging stick or two, and a few bone needles completed the tipi furnishings.

3:Wallace & Hoebel E-4, 5 (1933, 1945) 1952
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of flour or other supplies while the man came out unencumbered. Moreover, in the way of home industry there was indeed little for the men to do. The Comanches did not work at such specifically masculine crafts as metallurgy and wood-carving. Pottery, basketry, and weaving were unknown.

It was the woman's business to prepare the food, clothing, and shelter, and to care for the children. She made the household articles and bags, brought the wood and water, attended to packing and unpacking on moving day, and helped with making the horse equipage. She followed closely behind the hunter with pack animal and knife, skinned the animals, packed the hides to camp, and by slow, tedious processes converted them into clothing, tipi covering, bags, and other articles.

Hides were prepared differently according to whether they were to be worked into leather or made into rawhide bags. Some skins were tanned on one side only, others on both. The process was not identical for buffalo and deer skins, leather might or might not be smoked, and there were variations due to individual technique in workmanship. White influence affected the implements and technique, so that full details concerning the historic process can no longer be recovered. The essentials of tanning, however, are clear enough. To remove the hair, the skin was soaked on the hair side with a mixture of wood ashes and water, which produces lye. Lime, which was obtained from burned rock, was sometimes used in place of ashes. After the hide was sufficiently soaked, the hair side was scraped against the grain. Some women chose to shave off the hair without previously soaking the hide.

There were various kinds of scrapers. A scraper might be an oval, flat flake of flint chipped down so as to have a rather sharp and even edge all around, and it varied in size, some scrapers being large enough to use in both hands. Buffalo bones were often employed, and after the appearance of the white man, metal scrapers became common. Whether or not the hair was removed, a long and tedious process was required to tan the hide. The essential operations were the preparation of the hide, the application of the tanning mixture, and the subsequent working of the hide to make it soft and pliable.

The green hide, according to the whim of the individual worker,